



17th Sunday after Pentecost
September 20, 2026
8:00 a.m.



The Rt. Rev. Deon Johnson, *Bishop*
The Rev. Dr. Paul Jacobson, *Rector*
The Venerable Harry Leip, *Deacon*
The Rev. Stephen Weissman, *Priest Associate*
Established 1855 in the Episcopal Diocese of Missouri

Welcome! We are blessed by your presence with us this morning and hope that you will find strength, comfort and fulfillment through our worship. Children are welcome to stay through the service. We welcome all seekers of God to Holy Communion and look forward to meeting you following the service.

Trinity Episcopal Church
600 North Euclid, St. Louis MO 63108
trinitycwe.org 314-361-4655

THE SEASON OF CREATION – AN INTRODUCTION

The Season of Creation, or Creationtide, is a period of the liturgical year from September 1 to October 4, dedicated to God as Creator and Sustainer of all life, while renewing our commitment to caring for our one planet home.

The celebration of this Season began in 1989 when Ecumenical Patriarch Dimitrios I established September 1 as a Day of Prayer for Creation for the Orthodox Church. The World Council of Churches extended the celebration to October 4, the Feast Day of St. Francis of Assisi. An ecumenical effort is now underway to establish a worldwide Feast of Creation on September 1.

In 2022, the 80th General Convention of the Episcopal Church recognized climate change as “an all-encompassing social crisis and moral emergency that impacts and interconnects every aspect of pastoral concern including health, poverty, employment, racism, social justice, and family life and that can only be addressed by a Great Work involving every sector of society, including the Church.”

The theme for this year’s Season of Creation is **Living Waters**, drawn from Ezekiel 47: 1- 12, which portrays God’s life-giving water flowing from the temple of God. In Ezekiel, water flows from God’s sanctuary, healing and renewing land, waters, and human responsibility toward creation. The prophet’s vision unfolds amid exile and loss. Water flows from the temple—at first a tiny stream that deepens, bringing life to dead areas and restoring ecosystems. To receive this new life, we must step into the waters ourselves—becoming part of God’s river, joining creation’s healing.

Ezekiel’s message emerged during Babylonian exile after Jerusalem’s destruction. Yet his prophecy doesn’t end in judgment. The river in Ezekiel 47 shows renewal: when the Lord dwells with his people, the land restores itself.

This restoration extends beyond human salvation — it heals land, water, and ecosystems. The trees’ leaves bring “healing,” providing both sustenance and flourishing for humanity and creation alike. Ezekiel 47 carries distinct environmental meaning: global restoration of life, ecological healing, the interdependence of humanity and the natural world. It brings hope for both humanity and creation.

GOOD WORDS FOR THIS WEEK

A Reading from *The Art of the Commonplace*, Wendell Berry

What is good for the world will be good for us. That requires that we make the effort to know the world and to learn what is good for it. We must learn to cooperate in its processes, and to yield to its limits. But even more important, we must learn to acknowledge that the creation is full of mystery; we will never entirely understand it. We must abandon arrogance and stand in awe. We must recover the sense of the majesty of creation, and the ability to be worshipful in its presence. For I do not doubt that it is only on the condition of humility and reverence before the world that our species will be able to remain in it.

Wendell Berry, *The Art of the Commonplace: The Agrarian Essays of Wendell Berry* (Berkeley, CA: Counterpoint Press, 2003).

Wendell Erdman Berry (b. 1934) is an American novelist, poet, essayist, environmental activist, cultural critic, and farmer. Over the years, he has called himself an agrarian, a pacifist, and a Christian—albeit of an eccentric kind. He has written against all forms of violence and destruction—of land, communities, and human beings—and argued that the modern American way of life is a skein of violence.

8:00 A.M. THE HOLY EUCHARIST: RITE ONE

THE WORD OF GOD

A Penitential Order for the Season of Creation

The people standing, the Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People ***And blessed be his kingdom, now and for ever. Amen.***

The Deacon says

Let us confess our sins against God and God's creation.

Silence may be kept

For our unwillingness to feel the suffering of others,
and our readiness to live comfortably with injustice.

Forgive us, O God.

For our self-righteousness that denies guilt,
and our self-interest that strangles compassion.

Forgive us, O God.

For our abuse of this planet
and our exploitation of its resources.

Forgive us, O God.

For our failings in community
and our reticence to become involved.

Forgive us, O God.

For the times we were too eager to be better than others,
when we were too rushed to care,
when we were too tired to bother,
when we were too preoccupied to listen,
when we were too quick to act out of motives other than love.

Forgive us, O God.

Celebrant

May God forgive us, Christ renew us,
and the Spirit enable us to grow in love. **Amen.**

Pietermaritzburg Agency for Christian Social Awareness

Then is said

***Glory be to God on high,
and on earth peace, good will towards men.***

***We praise thee, we bless thee,
we worship thee,
we glorify thee,
we give thanks to thee for thy great glory,***

*O Lord God, heavenly King, God the Father Almighty.
 O Lord, the only-begotten Son, Jesus Christ;
 O Lord God, Lamb of God, Son of the Father,
 that takest away the sins of the world,
 have mercy upon us.
 Thou that takest away the sins of the world,
 receive our prayer.
 Thou that sittest at the right hand of God the Father,
 have mercy upon us.
 For thou only art holy;
 thou only art the Lord;
 thou only, O Christ,
 with the Holy Ghost,
 art most high in the glory of God the Father. Amen.*

The Collects of the Day

Celebrant The Lord be with you.
People ***And with thy spirit.***
Celebrant Let us pray.

Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

Omerciful Creator, whose hand is open wide to satisfy the needs of every living creature: Make us, we beseech thee, ever thankful for thy loving providence; and grant that we, remembering the account that we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord, who with thee and the Holy Spirit liveth and reigneth, one God, for ever and ever. *Amen.*

First Reading

Exodus 16:2-15

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”

Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not. On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days.” So Moses and Aaron said to all the Israelites, “In the evening you shall know that it was the Lord who brought you out of the land of Egypt, and in the morning you shall see the glory of the Lord, because he has heard your complaining against the Lord. For what are we, that you complain against us?” And Moses said, “When the Lord gives you meat to eat in the evening and your fill of bread in the morning, because the Lord has heard the

complaining that you utter against him—what are we? Your complaining is not against us but against the Lord.”

Then Moses said to Aaron, “Say to the whole congregation of the Israelites, ‘Draw near to the Lord, for he has heard your complaining.’” And as Aaron spoke to the whole congregation of the Israelites, they looked toward the wilderness, and the glory of the Lord appeared in the cloud. The Lord spoke to Moses and said, “I have heard the complaining of the Israelites; say to them, ‘At twilight you shall eat meat, and in the morning you shall have your fill of bread; then you shall know that I am the Lord your God.’”

In the evening quails came up and covered the camp; and in the morning there was a layer of dew around the camp. When the layer of dew lifted, there on the surface of the wilderness was a fine flaky substance, as fine as frost on the ground. When the Israelites saw it, they said to one another, “What is it?” For they did not know what it was. Moses said to them, “It is the bread that the Lord has given you to eat.”

Reader Hear what the Spirit is saying to God’s people.

People ***Thanks be to God.***

Psalm 105:1-6, 37-45

Confitemini Domino

St. Helena Psalter

We give you thanks, O God, and call upon your Name; *
we make known your deeds among the peoples.

We sing to you; we sing your praise *
and speak of all your marvelous works.

We glory in your holy Name; *
let the hearts of those who seek you rejoice.

We search for you and your strength; *
we continually seek your face.

We remember the marvels you have done, *
the wonders and the judgments of your mouth.

O offspring of Abraham, your servant, *
O children of Jacob, the chosen ones.

You led out your people with silver and gold; *
in all their tribes there was not one that stumbled.

Egypt was glad of their going, *
because they were afraid of them.

You spread out a cloud for a covering *
and a fire to give light in the night season.

They asked, and quails appeared, *
and you satisfied them with bread from heaven.

You opened the rock, and water flowed, *
so the river ran in the dry places.

For you remembered your holy word *
and Abraham your servant.

So you led forth your people with gladness, *
your chosen with shouts of joy.

You gave your people the lands of the nations, *
and they took the fruit of others' toil,

That they might keep your statutes *
and observe your laws. Alleluia!

Second Reading

Philippians 1:21-30

The whole congregation of the Israelites complained against Moses and Aaron in the wilderness. The Israelites said to them, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger."

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Reader Hear what the Spirit is saying to the churches.

People ***Thanks be to God.***

The Gospel

Matthew 20:1-16

The Holy Gospel of our Lord Jesus Christ according to Matthew.

People ***Glory be to thee, O Lord.***

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them

into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

The Gospel of the Lord.

People Praise be to thee, O Christ.

The Sermon

Dr. Ashleigh Elser

A period of silent reflection is observed.

The Nicene Creed

*We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.*

*We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.*

Through him all things were made.

*For us and for our salvation
he came down from heaven:*

*by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.*

*For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.*

*On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.*

*He will come again in glory to judge the living and the dead,
and his kingdom will have no end.*

*We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.*

Prayers of the People for Season of Creation

The Deacon bids the Prayers

In the beginning, God was.

Here and now, God is.

In the future, God will be.

Therefore, let us pray for the revealing of the reign of God in the world, now and always.

An Intercessor leads the Prayers. During the silences, the people may offer their own prayers, either silently or aloud.

Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may be emboldened to heal and defend the earth, and pour your blessing upon all who work for the good of the planet.

Silence

O God, the Giver of life,

Hear our prayer.

Source of life, heal and redeem the wounds of your creation, and visit the places and people who suffer from our indifference, neglect, and greed.

Silence

O God, the Giver of life,

Hear our prayer.

Author of the book of nature, receive our gratitude for places of restoration and healing, and continue to bless those places that feed our lives and spirits.

Silence

O God, the Giver of life,

Hear our prayer.

Giver of all good gifts, awaken us daily to our dependence upon your bounty, and make us always thankful for the abundance of your blessings.

Silence

O God, the Giver of life,

Hear our prayer.

Divine Physician, heal our communities, especially those where neglect, greed, or violence inflict suffering upon people and other creatures.

Silence

O God, the Giver of life,

Hear our prayer.

Comforter of all the earth, sustain the people of this congregation who seek your presence and help, especially Jerry, Brian, Adrienne, Frank, Allen (“R.B.”), Desiree, Bill, Kitty, Nicole, Etta, Helen, Glenda, Thomas, Gloria, Dolores, John, Steven, Julien, Joan, Kevin, David, Betsey, Pat, Ray, Gwen, Charlene, Bruce, Bruce, and those we name now.

Silence

O God, the Giver of life,

Hear our prayer.

Rock and refuge of all your creatures, receive into everlasting mercy all those who have died, especially _____, and those we name now.

Silence

O God, the Giver of life,

Hear our prayer.

The Celebrant concludes with the following Collect

Bountiful God,

Where we lack love, open our hearts to the world;

where we waste, give us discipline to conserve;

where we neglect, awaken our minds and wills
to insight and care.

Together with all your creatures, may we honor and

serve you in all things, for you live and reign with Christ,

Redeemer of all, and with your Holy Spirit, one God, now and for ever. ***Amen.***

The Peace

Celebrant The peace of the Lord be always with you.

People ***And with thy spirit.***

Then the Ministers and People may greet one another in the name of the Lord.

Welcome and Announcements

THE HOLY COMMUNION

The Great Thanksgiving

Eucharistic Prayer A

The people remain standing. The Celebrant, whether bishop or priest, faces them and says

The Lord be with you.

People ***And with thy spirit.***

Celebrant Lift up your hearts.

People ***We lift them up unto the Lord.***

Celebrant Let us give thanks unto our Lord God.

People ***It is meet and right so to do.***

Then, facing the Holy Table, the Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection

opened to us the way of everlasting life. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying.

Celebrant and People

***Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most High.***

***Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.***

The people kneel or stand. The Celebrant continues

Holy and gracious Father: In thine infinite love thou didst make us for thyself; and, when we had fallen into sin and become subject to evil and death, thou didst mercifully send Jesus Christ, thine only-begotten and eternal Son, to share our humanity, to live and die as one of us, and to reconcile us unto thee, who art the God and Father of all.

He stretched out his arms upon the cross, and there made an offering of himself in obedience to thy will, a perfect sacrifice for the whole world.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night in which he was betrayed unto suffering and death, our Lord Jesus took bread; and when he had given thanks unto thee, he broke it, and gave it to his disciples, saying, "Take, eat: this is my body, which is given for you. Do this for the remembrance of me."

Likewise, after supper he took the cup, and when he had given thanks, he gave it to them, saying, "Drink ye all of this: For this is my Blood of the new Covenant, which is shed for you and for many for the remission of sins. Do this, as oft as ye shall drink it, for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

***Christ has died.
Christ is risen.
Christ will come again.***

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his blessed death, his mighty resurrection and glorious ascension, we offer unto thee these gifts.

Sanctify them, we beseech thee, by thy Holy Spirit, that they may be for thy people the Body and Blood of thy Son, Jesus Christ, the holy food and drink of new and unending life in him. Do thou likewise † sanctify us thy servants, that we may faithfully receive this holy Sacrament and serve thee in unity, constancy, and peace; and at the last day bring us with (the blessed and glorious Virgin Mary, Blessed N., and) all thy saints into the joy of thine eternal kingdom.

All this we ask through thy Son Jesus Christ our Lord, by whom and with whom and in whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

Celebrant

And now, as our Savior Christ hath taught us, we are bold to say.

People and Celebrant

***Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.***

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

Alleluia. Christ our Passover is sacrificed for us;

Therefore let us keep the feast. Alleluia.

The following or some other suitable anthem may be sung or said here

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
have mercy upon us.

O Lamb of God, that takest away the sins of the world,
grant us thy peace.

Facing the People, the Celebrant may say the following Invitation

The Gifts of God for the People of God.

and may add Take them in remembrance that Christ died for
you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these or similar words

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

or with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [**Amen.**]

or with these words

The Body of Christ, the bread of heaven. [**Amen.**]

The Blood of Christ, the cup of salvation. [**Amen.**]

After Communion, the Celebrant says

Let us pray.

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The Blessing

Dismissal

The Deacon dismisses the People, who respond:

Thanks be to God.

Notes on the Service for Sept. 20, 2026, the Seventeenth Sunday after Pentecost, Proper 19

By the Rev. Stephen Weissman

As the Season of Creation continues, today's first reading describes how the Israelites' mood sags from elation at having escaped Egypt (last Sunday's readings) to dismay at the scarce provisions where they find themselves in the Sinai desert. They complain to Moses and Aaron. YaHWeH displays his glory to them and provides the escapees with quails in the evenings and manna in the mornings. Commentators who look for naturalistic explanations point out that during migrations, windstorms do blow game birds such as quail off-course and into the desert, and they speculate that manna must have been some fungus which grew on branches during cooler, more moist nights in the desert.

Psalm 105 is a retelling of the Exodus story, probably on the occasion of the holiday celebrating it, Passover. Today's excerpt is the first six verses and the last eight verses of the psalm. Mentioned in both those parts is the promise made to Abraham, thereby bracketing the Exodus and setting it in the context of God's fulfilling his promise in the course of Israel's history.

Paul wrote Philippians when he and Timothy were in prison, probably in Rome in about A.D. 60-61, to the congregation which he had founded years earlier in Philippi, Macedonia. After greeting them cordially, Paul tells his friends that he would like to die and be with the Lord, but he also wants to stay alive to see the saints, (by which Paul means the believers) of Philippi as they progress further.

Today's Gospel reading is from Section Five of Matthew, set in the final days as Jesus and his disciples are on their way to enter Jerusalem for the last week of Jesus' teaching in the temple, his arrest and execution. On the road, Jesus is discussing aspects of his reign. One aspect is that it's a one tier pay scale, regardless of length of service. So the newest hired for the Vineyard will receive the same reward as the employee who has greatest seniority. (This is not intended as a statement of any general principle about wages policy.)

This parable may be read as a rebuke of original Jewish disciples who resented fresh Gentile converts. Read that way, it shows Matthew at his most generous, for among the four Gospels, that of Matthew is the most Jewish in outlook. His feast will be September 21.

This past Wednesday, Friday, and Saturday were the autumn Ember Days, days of ordinations and of prayers for laborers in God's vineyard.

Sunday Service Schedule

8:00 AM Rite I - Spoken Eucharist
10:30 AM Rite II with music

Weekday Service Schedule

Thursday Eucharist at 7:00 AM

Food Ministry Hours

Hot Lunch: Sunday 2-2:30pm
Pantry & Take-out Meal: Tues. 1:30-3pm,
Thurs. 4-5pm
Wednesday Cafe & Conversation: 12-1:30pm

Parish Office Hours

Sunday 7am-1pm
Wednesday-Thursday 8am-4pm
Friday 8am-Noon



Breakfast This Morning

This morning, breakfast will be hosted by Bob and Margaret Emert in the South Parish Hall, following the 8:00 a.m. service. All are welcome!



The Arts Committee proudly invites you to join us for the opening reception of *Diffusion*, a solo art exhibition by Saint Louis artist James Spell, as we explore the idyllic haze of memory through neo-impressionist landscapes. The opening reception will be Friday 9/25 5-7pm, with a COVID-conscious (masks required) night on Friday 10/2, 5-7pm.

Arts Brochures Available in the Narthex

The Arts Committee has recently updated and reprinted two brochures that have been absent for quite some time. One includes photos and artists' statements about the 2006

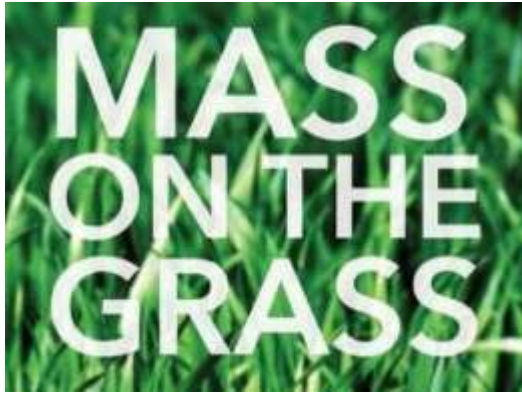
Stations of the Cross exhibit, which was the impetus for forming the Arts Committee twenty years ago. We gathered together 14 artists and crafters from our pews who each selected a number and created a new interpretation of that station of the cross. The exhibit debuted at Trinity in 2006 but also traveled around the area and was shown in other Episcopal churches and even for other faith groups. The other brochure is a self-guided tour of the art, architecture and design of Trinity. The first version of this was also created in 2006, but was updated this year with quite a few new entries. The photos and instructions guide you through our building, although the brochure can be equally enjoyed from your pew. Both of these are in the literature rack in the narthex if you are interested.

Hal Morgan is appearing in the upcoming world premiere of *Gooseberry Lane*, a new play by St. Louis area playwright Jim Danek. This fast paced comedy follows the members of a formerly successful theatrical company through one day in 1935 as they confront secrets, egos, grievances, hopes and a mysterious stranger.

Performances are at **3519 N. 14th Street, St. Louis,**

MO (Most Holy Trinity Catholic Church), on September 18, 19, 25 and 26 at 7:30 p.m. and September 20 and 27 at 2:00 p.m. Tickets are available at harbortheatrics.org.





**Mass on the Grass - Saturday, September 26, 2026,
3:00 p.m**

Stupp Center Amphitheater, Tower Grove Park, 3616
Southeast Drive

The Gathering UMC, Metropolitan Community Church,
Christ Lutheran Church Webster Groves, St. John's
Episcopal Church, Trinity Episcopal Church Central West
End, Emmanuel Episcopal Church, and Holy Communion
Episcopal Church join together for an ecumenical Mass on

the Grass at Tower Grove Pride. All who wish to celebrate God's love are welcome.

Tower Grove Pride - Volunteers Needed

During Tower Grove Pride
(<https://towergrovepride.com>
(<https://towergrovepride.com/>) /) - Saturday,
Sept 26 & Sunday, Sept 27 - Trinity will join
St. John's Tower Grove and Holy

Communion in hosting a table for fairgoers to learn more about our parishes and our commitment
to God's welcome for all. If you would like to assist at the table for an hour (or more), please click
to sign-up (<https://www.signupgenius.com/go/20F0D4FAAAA23A2F4CE9-65523085-tower#/>) .



Needs for the week

Powdered Milk in Packets
Flour
Sugar
Oil
Instant Coffee Packets
Crunchy Peanut Butter
Spaghetti Sauce in plastic or metal, not glass.
Jelly (grape, strawberry or apricot)

TRINITY
FOOD MINISTRY

Statistics for week ending 9/13

Wednesday Cafe: 31
Sunday Lunch: 82
Pantry Tuesday: 87 in 36 families (6 new)
Thursday: 76 in 24 families (2 new)

Our meeting with BJC social services was productive in establishing contacts. They are not able to serve as a resource for the unhoused seeking shelter. But they were very interested—even astonished—at what we accomplish each week at TFM, supporting those who are unhoused and food insecure with food and toiletries. They saw the donated produce and various stations for shopping; they thought it wonderful that we offer people a selection rather than a prefilled bag. They attended when the Thursday pantry was starting with what I call "blessed chaos" and watched our volunteers in action. Thanks to Nurse Sharon for initiating contact with BJC.

During the first week of October, we will host the fall clothing event from St. Peter's, Ladue on Tuesday and Thursday during pantry hours. Spring's event used the North Parish Hall to create a calmer environment away from the Pantry; we hope to do the same this time. If you're going through your closet, please remember that you can bring any unneeded garments and shoes to the South Parish Hall at any time to help our folks prepare for the winter months.

Ongoing thanks to you all.

- Chuck Dombek



The Episcopal Diocese of Missouri

Fall Discernment Evenings: virtually 6:30pm - 8pm

Building on the success of the Spring Discernment Day, the Diocese of Missouri offers four virtual Discernment Evenings this fall for anyone exploring a call to ministry. Each evening centers on a distinct path of service, with guest speakers sharing their own experience before an open time of questions and conversation. For anyone currently discerning a call, each session offers a meaningful next step.

Monday, September 21: Priesthood

Monday, September 28: Diaconate

Monday, October 5: Lay Ministry

Monday, October 12: Religious Life

To register: <https://diocesemo.org/diomonewsletter>

Holy Land Pilgrimage with Bishops Dafler Meaux & Johnson

Join Bishop Amy Dafler Meaux of the Diocese of West Missouri and Bishop Deon Johnson of the Diocese of Missouri on a pilgrimage to the Holy Land, May 18 to 29, 2027.

To learn more: <https://diocesemo.org/connect/news/2027holyland>

This Week's Core Value: Service to Others

We believe in Christ-centered serving, treating people's needs as holy and doing our part to meet them.



Funeral Services for Phil Kauffman will take place on Saturday, September 19, at Christ Church Cathedral, 1210 Locust Street, STL, MO.

10:00am Visitation with family and friends

11:00am Funeral/Celebration of Life and Interment of ashes

A light luncheon and fellowship will follow. If you would like to help our funeral hospitality team, please be in touch with Jane Mayfield at jane.mayfield@outlook.com

Thank you for your prayers for Phil, his family and dear friends. A particular thanks to all who loved Phil in his years here in St. Louis and over his 80 years of faithful care for others as a nurse, avid volunteer in the city, at the cathedral, here at Trinity, and in life.

A funeral service for Nan Sweet will be held here at Trinity at 11:00 a.m. on Saturday, October 24th, followed by a reception. Nan's obituary is available here:
<https://stlouiscremation.com/obituaries/nanora-louise-sweet/>



September 20: The Seventeenth Sunday after Pentecost

In our Diocese of Missouri, we pray for the people and ministry of St. Paul's Episcopal Church (1868) in Carondelet / St. Louis; for Jeff, their Interim Priest; and Diana, their Deacon.

- In our companion Diocese of Puerto Rico, we pray for St. Luke the Evangelist Parish (Parroquia Ayudada San Lucas Evangelista) in Ponce.
- In the Anglican Communion, we pray for The Anglican Church of Australia.
- In the Armed Forces and Federal Ministries, we pray for our chaplains, military members, their families, and for those serving in in Arizona—at Fort Huachuca, Davis-Monthan Air Force Base, Luke Air Force Base, Yuma Proving Ground, Federal Correctional Institution Phoenix, and the Phoenix VA Medical Center.

We keep in our prayers those who are ill or in need:

Brian Alms
Frank Schottler
Allen ("R.B.") Robinson Bey
Desiree Bratton
Bill Mayhan
Katherine "Kitty" Drescher
Nicole Adams
Etta Taylor
Helen Hendry
Glenda Wiman
Thomas Kirk
Gloria Winston
Dolores Friesen
John Biggs
Steven Forsyth
Julien Worland
Joan Dunbar
The Rev. David K. Fly
Betsey Gardner
Pat Way
Ray Becvar
Gwen Sims
Charlene Wright
Bruce Baldwin

Friends and Relatives:

Mtr. Penny Warren, friend of Fr. Paul.
Edward Otto, for successful treatment and ability to adapt following serious accident.
Frances Dickey
Laurie, family member of Mary Moore, cancer
Jay Shuldiner, friend of Brian Alms, heart attack
Carol Hall, Brian Alm's sister.
Treyvon and his parents.
Teri Smith-Jones, former parishioner, recovery from accident
Geraldine Caldwell, friend of Carter Whitson, profound dementia.
Harry Forbes and Bruce Deal, NYC friends of Michael Shepley
Marshan Leib, friend of Brian Alms, Lewy's Body Dementia
Tim, friend of Mary Moore, cancer
Angela Salvador, friend of Brian Alms, breast cancer
Dennis Jones, friend of Sharron Underwood.
Tiffany Cruz, friend of Lisa Carpenter, breast cancer
Joe Richardson (Of Feed My People), friend of Jerry Martin, multiple health issues.
Karla, friend of Cathy Tierney, heart issues
Ken, Molly Perling's grandfather
Warren Frank Moseley (Cynthia and Patrick Fox's son), and his friend, Janese Julien for comfort and healing

Hope, health challenges.

Teresa, Eliza Williamson's stepmother, chronic illness

Mike, Jeannette Lehrmann's brother, prostate cancer.

Pat R., friend of Cathy Tierney, bladder cancer

Frank Menkhus, Pat Way's friend with heart problems

Sally Moylan, Pat Way's friend with multiple health problems

For Diocesan Clergy: Desiree Bratton, diocesan canon; The Rev. Helen Ludbrook and The Rev. David K. Fly.

For Trinity Food Ministry and its volunteers.

For service members in harm's way.

Birthdays September 20-26: Ron Tompkins, Christina Krug, Cheryl Wobbe.

Departed: Jerry Martin.

Trinity Episcopal Church

AN OPEN AND INCLUSIVE CONGREGATION

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Rector

The Rev. Dr. Paul Jacobson
frpaul@trinitycwe.org

Deacon

The Venerable Harry Leip
harry@trinitycwe.org

Priest Associate

The Rev. Stephen Weissman

Choirmaster and Organist

Jeffery Nall
jeff@trinitycwe.org

Parish Administrator

Bill Ader
bill@trinitycwe.org

Food Ministry Operations Mgr.

Chuck Dombek
chuck@trinitycwe.org

Assistant Food Ministry Mgr.

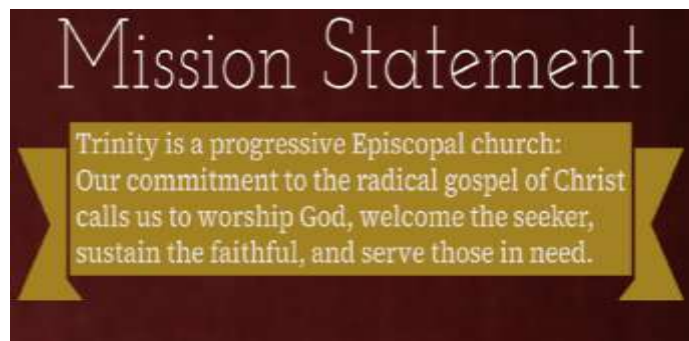
Shawn Hall

Sextons

Angelo Shell
Allen Robinson Bey

Readings for Next Sunday, Sept. 27 Season of Creation

Exodus 17:1-7
Psalm 78:1-4, 12-16
Philippians 2:1-13
Matthew 21:23-32



Vestry

Senior Warden: Perry Trolard

Junior Warden: Ben Kiel

2027

Andrea Callard
Adrienne Fly
Mary Patton

2028

Carlos Daughaday
Ben Kiel
Perry Trolard

2029

Jackson Gress
Ted McNamara

Delegates

Ted McNamara

Carter Whitson